

Chandra (Moon)

Chandra, along with Surya, is the graha which makes Jyotish a Pratyaksha Shastra. Pratyaksha Shastra is a Shastra whose results are demonstrable by the actual happening of events that can be seen by everybody. This is different from the Apratyaksha Shastras that are, in modern terminology, called abstract sciences or sciences that are based on either logical theorizing or certain hypothesis, or those sciences where the results can only be experienced by its practitioners. In modern context, the ancient texts tell why jyotish is a Pratyaksha Shastra in the following manner:

अप्रत्यक्षाणि शास्त्राणि विवादस्तेषु केवलम् ।

प्रत्यक्षं ज्योतिषं शास्त्रं चन्द्रार्को यत्र साक्षिणो ॥

apratyakṣāṇi śāstrāṇi vivādasteṣu kevalam ।

pratyakṣam jyootiṣam śāstram candrārko yatra sākṣiṇo ॥

Jyotish is a Pratyaksha Shastra as Surya and Chandra are its witness. Apratyaksha Shastras are only speculative, being provable only by theorizing and discussions.

In this shloka the reference to Chandra and Surya as witness (or visual proof) to Jyotish shastra being a Pratyaksha Shastra, is based on the fact that a tithi (lunar day) is calculated from the relative distance between Chandra and Surya, as viewed on the celestial equator. Both the luminaries can be seen from earth and their relative distance, in degrees, can be measures by (Gola Shastra) Spherical Trigonometry. It also refers to the fact that the strength or otherwise of Surya and Chandra, elaborated upon in Jyotish Shastra, can also be seen reflected in the self confidence and emotional make up of the Jātaka.

Agni Purana tells of Chandra (also known as Soma) being son of Sage Atri and grandson of Lord Brahmā. He became very powerful due to his austerities. He was said to be so beautiful that many goddesses left their husbands for his sake and he too got involved with them. This made him devoid of the virtue of humility and while learning with Guru, he eloped with Tārā the wife of Brihaspati (Guru). Chandra would not return Tārā to Guru, though Guru asked him to do so, that being Dharma. Guru approached various Devas (gods), which led to a great destructive war called Tārakāsangrām (war of the stars), between the Devas and Dānavās (commonly understood as devils, actually those opposed to Devas) whose preceptor Shukrāchārya was helping Chandra. Lord Brahmā fearful of certain destruction of not only his Grandson but the entire universe intervened, and asked Shukrāchārya to stop helping Chandra and asked Chandra to return Tārā to Guru. Tārā was pregnant when she came back to Guru, so Guru asked her to give up the foetus. Tārā then gave birth to Budha, who is said to have proclaimed that he is son of Chandra. Looking at the beautiful and intelligent child, Guru accepted him as his own and taught him all the shastras. This is how the Puranas beautifully explain the astrological principle that while Chandra treats Budha as friend, Budha considers Chandra as his enemy.

Chandra (Moon)

Matsya, Vishnu, Vāyu and many other Puranas tells how Chandra rose out of sea at the time of churning of the sea when the Devas and Daityas got together to churn the sea in order to obtain Amrit, the nectar that grants immortality. The Devas and the Daityas used the Mandār Mountain as the churn. Vasuki, the celestial Serpent, was used as the rope for turning Mandār which was resting on the back of Lord Vishnu. Lord Vishnu assumed the form of a Kurma (tortoise). The sea then gave out the following gems:

1. Halāhala or Kālakoota poison that was swallowed by Lord Shiva, in order that the Devas and Daityas do not die of its poisonous fumes.
2. Vaaruní or Suraa, the goddess of wine, who was taken by the gods and rejected by the Daityas. This is the reason the former are also called Suras and the latter Asuras.
3. Uchchaisravas the horse, was taken by Indra.
4. Kaustubha, the jewel was taken and worn by Vishnú.
5. Chandra was taken by Lord Shiva for cooling the heat caused by drinking Halāhala.
6. Dhanwantari (doctor of Gods), with the Amrita in his Kāmandalu, or vase.
7. The goddess Padmā or Shrí or Laxmi.
8. Apsarāsas or nymphs of heaven.
9. Surabhi or the cow of plenty.
10. Pārijāta tree or tree of heaven.
11. Airāvata, the elephant that was taken by Indra.
12. Tulasi the plant that is liked by Lord Vishnu.
13. The divine umbrella of Kubera.

It is said that the Dānavas snatched the vase of Amrita from Dhanwantari and ran away with it so that they could drink it to become immortal. Lord Vishnu then assumed the form of Mohini (literally an enchantress) and the Dānavas becoming enamoured of her, wanted her to marry all of them and asked her to serve them Amrit. Mohini, then, took the vase and began serving Amrita to Devas. Rahu, the valiant commander of the army of Dānavas, realizing the trick played by Mohini, sat in the line of Devas assuming the form of Chandra, so that he could partake of Amrit. No sooner did he begin drinking Amrit served to him, Surya and Chandra alerted the Lord Vishnu about this deception of Rahu. The Lord Vishnu then beheaded Rahu by the divine wheel, Sudarshan Chakra. However since Amrit had passed Rahu's throat he became immortal but was split in two. The first part being the head is called Rahu and the headless body is called Ketu. Rahu then was granted Surya and Chandra as his feed for some time every year. Rahu asked the boon that whenever he eclipses Surya and Chandra, the Dana (alms) given by people at that time should become eternal. This means people giving Dana at the time of eclipse should get the Punya (fruits or good results in the life hereafter) of such alms giving, eternally. This boon was also granted to Rahu by the Lord Vishnu. This puranaic story beautifully brings out many astrological principles, including why Rahu is connected with investigation and

Chandra (Moon)

deception. It also indicates why Rahu and Ketu can give results of the graha they conjoin.

In Jyotish Chandra is on par, in importance, with Lagna (ascendant), Navamsha and Bhāvas/ Bhāva lords; as Chandra's strength or otherwise plays an important part in imparting strength, not only to the mind of a Jātaka but to other grahas as well. The sages have indicated this importance of Chandra in Jyotish, thus:

इन्दुः सर्वत्र बीजाभो लग्नं च कुसुमप्रभम् ।

फलेन सदृशोऽशश्च भावः स्वादूरसः स्मृतः ॥

Chandra is the seed in all aspects of a horoscope, Lagna is the flower, Navamsha is the fruit and Bhāva (house) is like the sweet juice or extract (of the indications of a chart).

It is thus easy to see the importance imparted to Chandra in jyotish. With proper understanding of the strength and role of Chandra, an astrologer is able to not only divine the problem faced by a Jātaka, but is also able to understand the psychology of the Jātaka. It is necessary for an astrologer to know as to whether the Jātaka (querist) has approached him for genuine reason or he has come to test the astrologer and make fun of him. The reason for knowing the intent of Jātaka, whose horoscope is to be analyzed by an astrologer, is given by the sages as:

क्षुद्रपाखण्डधूर्तेषु श्रद्धाहीनोपहासके ।

ksudrapākhaṇḍadhūrteṣu śraddhāhīnopahāsake ।

ज्ञानं तथ्यतामैति यदि शम्भुः स्वयंवदेत् ॥

jñānaṁ tathyatāmaiti yadi śambhuḥ svayaṁvadet ॥

भक्तार्तदीनवदने दैवज्ञं न दिशेद्यदि ।

bhaktārtadīnavadane daivajñāo na diśedyadi ।

विफलं भवति ज्ञानं तस्मात्तेभ्यः सदावदेत् ॥

viphalaṁ bhāvati jñānaṁ tasmāttebhyaḥ sadāvadet ॥

Even Lord Shiva (from whom the Shastra is said to have originated) will not be able to predict for those who are non-believers, atheists and of narrow mind. This means that predictions for such persons should not be done. Further it is said that the astrologer who does not guide those who are devoted, desperate and of sad appearance, will surely lose all his knowledge (the knowledge would not give results).

In order to understand the category to which a Jātaka belongs, it becomes imperative

Chandra (Moon)

that the nature of Chandra, and how it will affect a Jātaka's (querist's) mind is studied by astrologers. Knowing the psychology of a Jātaka also enables an astrologer to analyze the problem correctly and, if possible, suggest remedial measures that will work (with God's grace) for the Jātaka.

Another important factor to be remembered in case of Chandra is that the results emanating from him would not be identical for identical placement in a horoscope. This is observed even when the placement, Varga strength (strength in various divisional charts), conjunction, Rasi and aspects for Chandra are identical. Astrologers could, sometimes get confused by this phenomenon. The reason is, everything being equal; there could be difference in Paksha bala of Chandra in the two horoscopes. Paksha bala (literally fortnightly strength) refers to the distance of Chandra from Surya, in degrees, which is seen from the tithi at the time of birth in a Kundali (natal chart).

Jātakādeshmārga author, Padumanayi Chomādri (Somayaaji) says:

चान्द्रं वीर्यं वीर्यं बीजं ग्रहाणां ॥

cāndraṁ vīryaṁ vīryaṁ bijam grahāṇām ॥

Strength of Chandra is the seed of strength of all planets.

One should therefore study basic nature of Chandra to understand the results it is capable of giving, in a nativity. Let us therefore look at the general attributes of Chandra.

Karakatwas and other attributes of Chandra

Chandra is given a status equal to Surya in jyotish. Chandra is king amongst planets alongside Sun according to Vaidyanātha, the learned author of Jātaka Paarijaata, whereas Rudrabhatta, the learned commentator of Brihat-Jātaka (a much respected jyotish text by the venerated Varāha Mihira), says Chandra is queen in the planetary cabinet. I tend to agree with Rudrabhatta's allocation of the queen's post to Chandra, as not only is Chandra classified as a stree graha (female planet) he is also the karaka for mother and owns the rasi (Karka) occupying the 4th bhāva representing mother, in the natural zodiac.

There is another reason for me to believe that Chandra represents the queen. I am a firm believer that the sages deeply studied the effects of movement of grahas through the celestial zodiac on living beings. They correlated the rate of motion, the appearance, and the extent and type of light emitted by these grahas to their influence on various areas of human life. Chandra at its full brilliance on Purnimā (full moon light) gives a pleasing and cooling feeling to a person who stands in its light throughout the night, unlike Surya who makes one sweat when at its most brilliant at

Chandra (Moon)

midday. When one is under the rays of Surya, one wants to go in a shaded area seeking protection from its brilliant but hot rays, whereas one wants to bathe in the Moon's rays when at its most brilliant throughout the night. Thus Chandra being the female counterpart of Surya seems in order and the allocation of the portfolio of queen to it seems appropriate to me. The attributes of Chandra are as under:

Rasi owned by Chandra	:Karka (Cancer)
Exaltation Rasi	:Vrishabha (Taurus)
Debilitation Rasi	:Vrishchika (Scorpio)
Deep Exaltation (Parmocchamsha)	:3° of Vrishabha
Deep Debilitation (Paramaneechamsha)	:3° of Vrishchika
Mooltrikona Rasi	:4° to 20° in Vrishabha (Taurus)
Season	:Varshā (Rainy season)
Taste	:Salty
Metal	:Silver
Colour	:Sita (White)
Time frame	:He rules over KshaNa (Ghati which is equivalent to 24 minutes)
Rising	:By head
Resides in	:Forests
Gem	:Pearl
Clothes	:New, soft and beautiful
Direction	:Vāyavya (North-West)
Plays in	:Rivers and lakes
Nature	:Satwa (Strong/Piety)
Shape	:Proportionate strong body (“Sthira Anga yuktaH”), Mantreshwar says he is Sthoola (bulky) with small rounded body
Animal that he resembles	:Sarirupa (crawling creatures like scorpions, crabs)
Organ in Body	:Eyes (specially the left eye), fluids in body
Strong in	:Shukla Ashtami to Krishna Ashtami
Directional strength	:4 th bhāva (north)
Nature	:Shubha (auspicious), lusty, soft and fickle
Humour	:Atipavankaphātmā meaning Kapha (one of the three humours/ phlegm) mixed with excessive Vāta (literally wind or gases, though it also includes arthritic problems)
Hair	:Fine
Eyes	:Bright and shining
Caste	:Vaishya (agriculturist/trader)
Height	:Whether tall or short, but proportionate to his/her body

Chandra (Moon)

Age	:Kumāra (youth). Mantreshwar opines he is both Yuvā (youth) and Praudha (mature). His age is said to be 70 (life span).
Element	:Āpya (jala/water)
Deity	:Jala (water)/ Goddess Gauri the consort of Lord Shiva
Dig bala	:He is with full strength in 4 th house or North.
Kālabala	:He is strong in night. Varāha Mihira says that Chandra is strong in first 1/3 portion of night.
Cheshtā bala	:He is strong in Uttarāyana (Capricorn to Gemini)
Vakrabala	:Is a part of Cheshtābala and some Acharyas state that Chandra with full rays (Purnimā) gets Cheshtābala
Naisargika bala	:He is more powerful than all other planets barring Surya who is stronger than him
Results of conjunction	:When a graha conjuncts Chandra it is called to be in Samāgama with Chandra. The graha gets strength because of such conjunction.
Paksha bala	:Chandra is strong even if placed in debilitation, when he gets full Paksha Bala (see comments on strength of Chandra)
Diseases	:Sleeping disorders, alasya (lethargy), kapha (cough, colds, mucus diseases), pitaka (carbuncles), sheetajwar (fever with shivering), animals having horns, animals who live in water, mandāgni (lack of appetite), aruchi (loss of taste), problems due to womenfolk, jaundice, blood related problems, fear from water, tired mind, bālagraha, Durgā, Kinnar, Dharmarāj (Yama-god of death), snakes and Yakshinis
Trees and its parts	:Moola (roots) according to Jātaka Pārijāta and trees that are milky, like rubber tree, aloe vera etc.
Satellite of Chandra	:Paridhi
Names of Chandra	:Sheetadyuti, Soma, Udupati, Glau, Mrugātmka, Indu, Shashi, Sheetakara, Himagu, HimāMshu, Sheetagu, Nishānātha Mrugalānchana, etc.

It might also help an astrologer to know the different opinions about when Chandra is to be treated as strong. The reason is that Chandra, when strong, is treated as Shubha while when weak he becomes Pāpa graha. Chandra is treated as strong from Dashami of Shukla Paksha (10th day of the bright half of a lunar month) to Panchami of Krishna Paksha (dark half). He has medium strength in the first 10 days of Shukla Paksha and is weak in last ten days of Krishna Paksha. However he is treated as being with full strength if associated with or aspected by Shubha grahas. BhaTTotpala (a much respected commentator of Varāha-Mihira's Brihat-Jātaka and writer of other astrological texts) however treats Chandra to be endowed with strength from second

Chandra (Moon)

half of Shukla Ashtami (till Purnimā and beyond) to first half of Krishna Ashtami. Some Ācharyas (great teachers of the shastra) opine that Chandra is malefic only when weak i.e. from Krishna Chaturdashi to Amāvasyā. BhaTTotpala says that while thinking about longevity Chandra should be treated as weak from Krishna Trayodashi to Amāvasyā. Yavanāchārya, the revered author of Yavana Jātaka holds that Chandra is always benefic. I support the view of BhaTTotpala in that Chandra is strong from 8th day of the bright fortnight to the 8th day of dark fortnight. I base my contention on the fact that Lord Krishna was born on Krishna Ashtami (8th day of dark fortnight) and is called as Yogishwara meaning one whose mind is very steady. Now Chandra, being karaka for mind called Mana in Sanskrit, it follows that Chandra is strong till the Krishna Ashtami.

His weekday is Somavāra (Monday). His friends are Surya (Sun) and Budha (Mercury) and other planets are neutrals. Some Ācharyas say that Sun, Moon, Jupiter and Mars are friendly towards each other and inimical to Shani (Saturn), Budha, Shukra (Venus), and Rāhu. Chandra deals with problems through Dāna (donations) (vide: Sangrāmavijaya). Chandra aspects 7th house from the house occupied by him. However some Ācharyas opine that Chandra aspects 7th house by 100% strength, 4th and 8th by 75% strength, 5th and 9th by 50% strength and 3rd and 10th by 25% strength. However many astrologers give importance to his 7th house planetary aspect only. I tend to agree with them.

In case of Rasi drishti (Rasi aspect) being considered Chandra naturally aspects the rasis that the rasi tenanted by him aspects.

We have already seen that the relative position of Surya and Chandra gives rise to Tithi (lunar day). Now let us understand some more about Chandra, the tithis (lunar days) and eclipse.

Basic Astronomical Information On Chandra

The distance between Chandra and earth is about 238,840 miles. Chandra completes one rotation around the earth, in 27 and 1/3rd days approximately. Circumference of Chandra is 2163 miles. One Chandra day is about 24 hours and 54 minutes (from moonrise to moonrise). One Chandra Maas (lunar month), from Shukla Pratipadā to Amāvasyā, is of 29 days, 12 hours, 44 minutes and 2 seconds, whereas by the parameter of Nakshatra Māsa (constellation month) he completes a month in 27 days, 7 hours, 43 minutes and 12 seconds.

Lunar Calendar and Jyotish

Since Vedic times the ancient sages have been using lunar calendar. All the muhurtas and tithis (lunar dates) follow this calendar for religious rituals. Sowing is carried out according to the lunar calendar in most parts of India even today. Chandra and Surya are both subject to eclipse. Chandra is treated in Jyotish as one of the two luminaries,

Chandra (Moon)

the reason being its light, though reflected, reaches the earth and provides illumination at night. The other luminary is Sun himself. Chandra, as also Surya, does not have a retrograde motion. Chandra is the only planet that waxes and wanes in a fixed cyclical way. Chandra and Surya eclipses are beautifully explained in scriptures, as the bodyless Rahu swallowing them. Lunar eclipse is caused when the Chandra, Surya and Prithvi (Earth) get aligned on Purnimā (full moon night) and Earth gets perfectly aligned between the Chandra and the Surya and total lunar eclipse occurs. Lunar eclipse is possible when the distance between Chandra and Rāhu/Ketu is less than 18.5 degrees and is certain to happen when the distance is less than 15 degrees on full moon day. Similarly when Chandra gets aligned between Surya and Prithvi, on a new moon day, a solar eclipse takes place. During this period of new moon if the distance of Rahu/Ketu is within 12 degrees the eclipse could happen, however the solar eclipse is certain to occur if the distance is less than 9 degrees. Not more than 7 eclipses, in all, can happen during a year.

Chandra in Jyotish

The ancient sages enjoin upon the student to base his predictions on the yogas caused from Chandra lagna, Surya lagna and the Natal lagna (Ascendant). The Sun is soul of the Kālpurusha, Moon his mind and Ascendant is the body.

The Purushasukta says “**Chandramā manaso jataH**”, which means that moon was born from the mind of the Kālpurusha. Karma arises out of the personality as a whole and body, soul and mind affect the personality. Jātaka’s bhāgya (fortune) arises out of karma (good or bad things done in previous life), therefore the importance of these three factors for prediction, is easy to understand.

It is well known that, distance of Moon to the earth affects ebb and tide of the oceans. Psychotic patients are known to behave more erratically on full moon day. Even the word “lunacy” is derived from Luna meaning the Moon. Transit Moon is also said to interact with Mars (in transit) to initiate the menstrual cycle in women. The duration of Nakshatra Maas (Asterism month) and length of a woman’s menstrual cycle are identical.

Kalyānvarman says:

अनुपचयराशिसंस्थे कुमुदाकरबान्धवे रुधिरदृष्टे ।

anupacayarāśisānsthē kumudākarabāndhāve rudhiradr̥ṣṭe ।

प्रतिमासं युवतीनां भवतीह रजो ब्रवन्त्येके ॥ २ ॥

pratimāsaṁ yuvatīnāṁ bhāvatiha rajo bravantyeke || 2 ||

When Chandra transits rasi other than the upachaya rasis (3, 6, 10, 11), and gets aspected by the Mars with its full aspects (suggesting 7th house aspect), the menstrual cycle of a woman is initiated every month.

Chandra (Moon)

The sages recommend use of the Mahā Dashā system based on Chandra's position in a Nakshatra when, in Laghu Pārāshari, Pārāshara comments at the 3rd shloka as under:

फलानि नक्षत्रदशाप्रकारेण विकृण्महे ।

phalāni nakṣatradaśāprakāreṇa vikṛṇmahe ।

दशा विंशोत्तरी मात्र ग्राह्या नाष्टोत्तरी मता ॥

daśā viṁśottarī mātra grāhyā nāṣṭottarī matā ॥

In my opinion, while delineating the results of nakshatra dashās, only Vimshottari dashā should be considered and not the ashtottari dashā (as done by others).

Thus Pārāshara tells in unambiguous terms that Vimshottari dashā is the only Nakshatra dashā acceptable for prediction of correct results. When we analyze this statement the importance accorded to Chandra becomes clear as Vimshottari Dashā system is based on Chandra's position in a Nakshatra at the time of birth of the Jātaka. He reiterates his position in Brihat Pārāshara horā shāstra when he tells:

दशाबहुविधास्तासु मुख्या विंशोत्तरी मता ।

कैश्चिदष्टोत्तरी कैश्चित् कथिता षोडशोत्तरी ॥४६।३॥

daśābahuvidhāstāsu mukhyā viṁśottarī matā ।

kaiścidaṣṭottarī kaiścita kathitā ṣoḍaṣṭottarī ॥46।3॥

Some give importance to Ashtottri dasha and some to the Shodashottari dashā. In my opinion Vimshottari dashā is the leading dashā amongst the many dashās (that I am telling about).

Having understood the importance of Chandra in astrology, let us see how this information could be used in the analysis of a chart. We can begin with understanding how Chandra can behave in a bhāva. We have already understood that unlike other grahas Chandra does not appear the same size everyday. By its very nature Chandra is variable and when it occupies any bhāva, he causes the bhāva results to fluctuate and swing in both the negative and positive direction. This is the reason that Chandra in lagna is not thought to be good, unless it occupies Karka or Vrishabha rasi. Even here there is a likelihood of erratic behaviour and the Jātaka, though powerful could have dictatorial tendencies. Chandra in the 7th aspects the lagna and could make a person emotional and fond of travel, as 7th is also a bhāva indicating short travels. Chandra when afflicted by nodes generally gives a somewhat eccentric behaviour as it is the karaka for mana (mind) and there could be some problems to mother as it is also Karaka for mother. Chandra afflicted by nodes can also give issues regarding the house that he purchases, out of his own earnings, as Chandra, in the natural zodiac, owns the rasi of the 4th bhāva, ruling over own house. In case of males, when Chandra

Chandra (Moon)

GL		Me As Gk	Ju Mo
Ra	D-9		Ve
Md	A Schwarzenegger July 30, 1947 4:10:00 (2:00 east) 15 E 27, 47 N 4		Ke
SL Sa		HL Su	AL Ma

	Mo	Me	
Ve	4 3	Ju Gk	As
		2	1 12
	Ke	5 8	Ra
Ma AL	6 7	11	10
	Su	HL	Sa SL

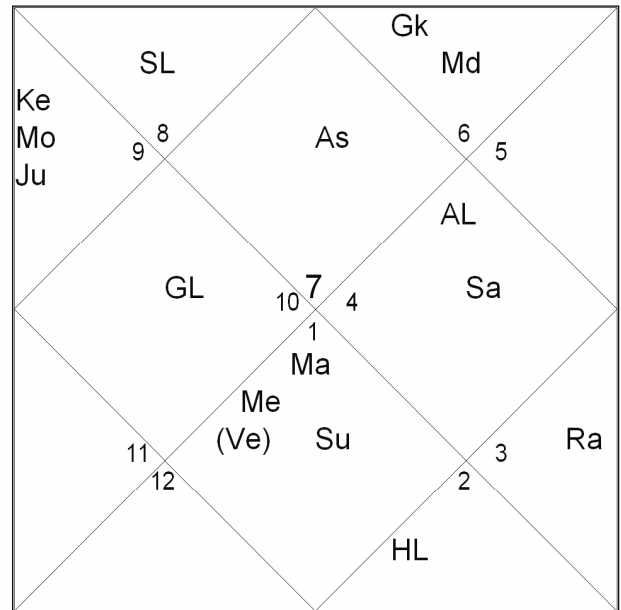
As: 25 Ge 59	Su: 12 Cn 58 (PK)	Mo: 9 Sg 47 (GK)	Ma: 26 Ta 59 (AK)
Me: 24 Ge 56 (AmK)	Ju: 24 Li 52 (BK)	Ve: 3 Cn 15 (DK)	Sa: 18 Cn 28 (PiK)
Ra: 5 Ta 54 (MK)	Ke: 5 Sc 54	HL: 0 Ge 54	GL: 29 Pi 08

We see here that Chandra is with paksha bala as it is of Shukla Trayodashi and occupies the kendra in rasi of its friend Guru and aspects the lagna. In Navamsha he occupies the rasi of Budha in 2nd bhāva. So Chandra can be said to have sufficient strength and shows a person who has ample mental strength to overcome obstacles and who is influenced by or close to his mother.

Chandra (Moon)

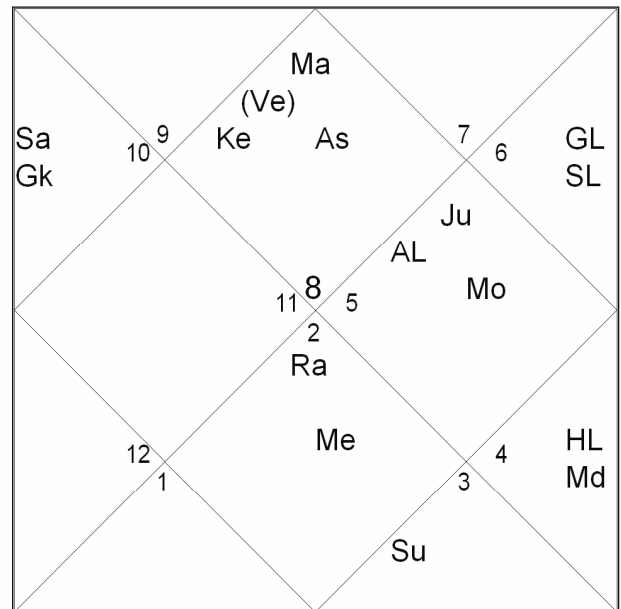
Now let us look at how Chandra manifested in Adolph Hitler's chart:

	Ma Su (Ve) Me	HL	Ra
	Rasi		AL Sa
GL	Adolph Hitler		
	April 20, 1889 18:30:00 (0:52 east) 13 E 2, 48 N 16		
Ju Mo	SL	As	Gk Md



As: 4 Li 22	Su: 8 Ar 30 (PK)	Mo: 14 Sg 37 (PiK)	Ma: 24 Ar 04 (AmK)
Me: 3 Ar 22 (DK)	Ju: 15 Sg 56 (MK)	Ve (R): 24 Ar 23 (AK)	Sa: 21 Cn 09 (BK)
Ra: 23 Ge 45 (GK)	Ke: 23 Sg 45	HL: 22 Ta 38	GL: 29 Cp 39

	Ra Me	Su	
	D-9		Md HL
Gk Sa	Adolph Hitler		
	April 20, 1889 18:30:00 (0:52 east) 13 E 2, 48 N 16		
	Ma As (Ve) Ke	SL GL	Ju Mo AL



As: 4 Li 22	Su: 8 Ar 30 (PK)	Mo: 14 Sg 37 (PiK)	Ma: 24 Ar 04 (AmK)
Me: 3 Ar 22 (DK)	Ju: 15 Sg 56 (MK)	Ve (R): 24 Ar 23 (AK)	Sa: 21 Cn 09 (BK)
Ra: 23 Ge 45 (GK)	Ke: 23 Sg 45	HL: 22 Ta 38	GL: 29 Cp 39

Chandra (Moon)

Here we can see that Ketu afflicts Chandra and the rasi of Chandra is occupied by Shani. However, Chandra does have paksha bala being of Shashthi (6th tithi) of Krishna paksha (dark fortnight). In Navamsha chart, too, Chandra occupies a Kendra in navamsha of Surya and is conjunct Guru. So Chandra is strong but afflicted by Ketu. Ketu, by its very nature is capable of giving results of Mars and, has an element of explosive behaviour. Hitler is said to have been given to flying in uncontrollable rages when under stress.

This combination, of Chandra and Ketu ought, also, to give some problems to the Jātaka's mother, more so as Shani occupies the rasi of Chandra and aspects the 4th bhāva indicated by mother. Hitler's mother is said to have showered him with love as befits a strong Chandra, yet due to affliction by Ketu, she developed terminal breast cancer. "Mein Kampf", the autobiography of Hitler, seems to hint at her having been subjected to family violence by Hitler's father

It is said that Hitler had deep romantic involvements with three ladies, at different points of time. They were Mimi Reiter, Geli Raubal and Eva Braun. He married Eva Braun just before both of them committed suicide. All the three ladies attempted suicide and two of them (Geli Raubal and Eva Braun) succeeded in the attempt. Hitler is said to have driven them to despair and this, is in line with Ketu conjunct Chandra, especially as they occupy the 3rd bhāva which is 8th from the 8th and capable of giving those results.

I am certain I need not remind the readers to take into consideration the paksha bala of Chandra before declaring him strong or weak on the basis of only the rasi or navāmsha occupied by him, as some of the weakness is reduced when he is endowed with paksha bala. One should also take into consideration the variable nature of Chandra and that it is karaka for Mana and is very important indicator of the way the mind of a person could work, besides its effects on his mother, motherland etc.

As we come to close of this article, let us recite the Japa stotra of Chandra followed by his Gāyatri, to strengthen our mind and to give happiness to our mother and motherland:

चन्द्र जप स्तोत्र

candra japa stotra

दधीशङ्खतुषाराभं क्षीरोदारणवसम्भवम् ।

नमामि शशिनं सोमं शम्भोर्मुकुट भूषणम् ।

dadhīśaṅkhatuṣārābhaṁ kṣīrodārṇavasambhāvam ।

namāmi śaśinaṁ somam śambhormukuṭa bhūṣaṇam ।

Chandra (Moon)

Chandra, the one who has the hue of curd and is cold like mist, one who emerges from the milky ocean and the one who adorns crown of Lord Shiva, I salute you Oh Chandra.

चन्द्र गायत्री

candra gāyatrī

ॐ पद्मध्वजाय विद्महे । हेम रूपाय धीमही । तन्नो सोमः प्रचोदयात ॥

om padmadhvajāya vidmahe | hema rūpāya dhīmahī |

tanno somaḥ pracodayāta ||

Oh Soma we understand you as the one whose flag bears the Lotus. May you inspire us to concentrate our mind on your golden form.